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# REPORT

ON

## INDIAN NEWSPAPERS AND PERIODICALS IN BENGAL

FOR THE

Week ending the 19th August 1916.

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**List of Indian Newspapers and Periodicals.**

[As it stood on the 1st January 1916.]

NOTE.—(N)—Newspapers. (P)—Periodical magazines. Papers shown in bold type deal with politics.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Assamese.</i>					
1	"Banhi" (P) ...	Calcutta	Monthly	Lakshmi Narayan Bezborua, Hindu, Brahmin ; age about 47 years.	500
2	"Diptee" (P) ...	Do.	Do	Rev. G R. Kampfer ...	500
<i>Bengali.</i>					
3	"Ahale Hadis" (P) ...	Calcutta	Monthly	Maulvi Abdul Hakim ; age 32 years	1,000
4	"Alaukik Rahasya" (P) ...	Do.	Do.	Kshirod Prasad Vidyabinod, Brahmin ; age 57 years.	700
5	"Al-Islam" (P) ...	Do.	Do.	Akram Khan ; age 36 years	900
6	" <b>Alochana</b> " (P) ...	Howrah	Do.	Jogendra Nath Chatterji, Hindu, Brahmin ; age 50 years.	500
7	"Ananda" (P)	Mymensingh	Do.	Mahesh Chandra Bhattacharyya, Hindu, Brahmin ; age 40 years.	500
8	"Ananda Sangit Patrika" (P).	Calcutta	Do.	Pratibha Devi, Brahmo ; age 46 years.	300
9	"Anjali" (P)	Do.	Do.	Krishna Bihari Datta ; age 30 years.	200
10	"Antapur" (P)...	Do.	Do.	Biraj Mohini Ray, Brahmo ; age 31 years.	1,000
11	"Archhana" (P)	Do.	Do.	Keshab Chandra Gupta, Hindu, Baidya ; age about 37 years.	600
12	"Arghya" (P)	Do.	Do.	Sures Ch. Palit, Hindu, Kayastha ; age 35 years.	350
13	"Aryya Kayastha Pratibha" (P).	Faridpur	Do.	Kali Prasanna Sarkar, Hindu, Kayastha ; age 76 years.	1,000
14	"Avasar" (P) ...	Calcutta	Do.	Lal Behari Datta, Hindu, Tanti ; age 51 years.	1,600
15	"Ayurveda Bikas" (P) ...	Dacca	Do.	Sudhanshu Bhushan Sen, Hindu, Baidya ; age about 42 years.	600
16	"Baidya Sammilani" (P) ...	Do.	Do.	Bikrampur, Ambastha Sammilani, Dacca,	1,000
17	"Baidya Sanjivani" (P) ...	Calcutta	Do.	Upendra Nath Vaidyaratna, Hindu, Baidya ; age about 53 years.	500
18	"Baisya Patrika" (P) ...	Jessore	Do.	Jogendra Nath De, Hindu, Barui ...	500
19	"Balak" (P) ...	Calcutta	Do.	C. S. Patterson ...	4,000
20	"Bamabodhini Patrika" (P)	Do.	Do.	Sukumar Dutt, Brahmo ; age 44 years.	500
21	" <b>Bangabandhu</b> " (P)...	Dacca	Do.	Ishan Chandra Sen, Brahmo ; age 58 years.	150
22	"Banga Mahila" (P) ...	.....	Do.	Abinash Ch. Sarbbabhouma, Hindu, Brahmin ; age 45 years.	Not known.
23	"Bangali" (N)	Calcutta	Daily	The Hon'ble Babu Surendra Nath Banarji, Brahmin ; age 70 years.	6,000
24	"Bangaratna" (N)	Krishnagar	Weekly	Kanai Lal Das, Hindu, Karmakar ; age 31 years.	1,550
25	" <b>Bangavasi</b> " (N)	Calcutta	Do.	Rai Sahib Behary Lal Sarkar, Hindu, Kayastha ; age 59 years.	19,000



No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
26	" <b>Bankura Darpan</b> " (N).	Bankura	Weekly	Rama Nath Mukherji ; age 55 years	453
27	"Banshari" (P)	Calcutta	Monthly	Tapan Das, Hindu, Kayastha ; age 23 years.	500
28	" <b>Barisal Hitalshi</b> " (N)	Barisal	Weekly	Durga Mohan Sen, Hindu, Baidya ; age 38 years.	625
29	" <b>Basumatl</b> " (N)	Calcutta	Do	Sasi Bhushan Mukherji, Hindu, Brahmin ; age 49 years, and Panchkari Banerji.	14,000
30	"Bauddha Bandhu" (P)	Do.	Monthly	Sriman Puroananda Swami, age 33 years.	750
31	"Bhakti" (P)	Howrah	Do.	Dines Chandra Bhattacharya, Hindu, Brahmin ; age 30 years.	600
32	" <b>Bharati</b> " (P)	Calcutta	Do.	Mani Lal Ganguli, Brahmo ; age about 33 years.	1,700
33	"Bharatbarsha" (P)	Do.	Do.	Amulya Charan Ghosh Vidyabhusan, Kayastha ; age 40 years ; and Jaladhar Sen, Kayastha, age 52 years.	4,000
34	"Bharatmahila" (P)	Dacca	Do.	Srinati Saraju Bala Dutta, Brahmo ; age 35 years.	450
35	"Bharat Nari" (P)	Calcutta	Do.	Ananda Chandra Gupta, Hindu, Baidya.	1,000
36	"Blisak Darpan" (P)	Do.	Do.	Rai Sahib Giri Chandra Bagchi	250
37	"Bidushak" (P)	Do.	Do.	Kshetra Nath Banerji, Brahmin ; age 42 years.	200
38	"Bijnan" (P)	Do.	Do.	Dr. Amrita Lal Sarkar, Satgope ; age about 44 years.	200
39	"Bikrampur" (P)	Mymensingh	Quarterly	Jogendra Nath Gupta, Hindu, Baidya.	500
40	"Birbhum Varta" (N)	Suri	Weekly	Devendra Nath Chakravarti, Hindu, Brahmin ; age 42 years.	1,007
41	"Birbhumi" (P)	Calcutta	Monthly	Kulada Prasad Mallik, Hindu, Brahmin ; age 35 years.	800
42	"Birbhum Vasi" (N)	Rampur Hat	Weekly	Tara Sundar Mukherji, Hindu, Brahmin.	700
43	"Brahma Vadi" (P)	Barisal	Monthly	Manamohan Chakravarti, Brahmo ; age 54 years.	660
44	"Brahma Vidya" (P)	Calcutta	Do.	Rai Purnendu Narayan Singh Bahadur and Hirendra Nath Dutta, Hindu, Kayastha.	800
45	"Brahman Samaj" (P)	Do.	Weekly	Pandit Basanta Kumar Tarkanidhi, Hindu, Brahmin ; age 41 years.	1,000
46	" <b>Burdwan Sanjivani</b> " (N).	Burdwan	Do.	Prabodhananda Sarkar, Hindu, Kayastha ; age 25 years.	700
47	"Byabasay O Baniya" (P)	Calcutta	Monthly	Sachindra Prosad Basu, Brahmo ; age 38 years.	500
48	" <b>Chabbi Pargana Vartavaha</b> " (N).	Bhawanipur	Weekly	Abani Kanta Sen, Hindu, Baidya ; age 32 years.	800
49	" <b>Charu Mihir</b> " (N)	Mymensingh	Do.	Vaikantha Nath Sen, Hindu, Kayastha	800
50	"Chikitsa Prakas" (P)	Nadia	Monthly	Dhirendra Nath Halder, Hindu, Gandabanik ; age 30 years.	500
51	"Chikitsa Tatva Vijnan" (P)	Calcutta	Do.	Binode Lal Das Gupta, Vaidya ; age 46 years.	300



No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
52	"Chinsura Vartavaha" (N).	Chinsura	Weekly	Dina Nath Mukherji, Brahmin ; age 50 years.	1,000
53	"Dainik Chandrika" (N).	Calcutta	Daily except on Thursdays.	Hari Das Datta, Hindu, Kayastha ; age 45 years.	400
54	"Dainik Basumatl" (N)	Calcutta	Daily	Sasi Bhushan Mukherji, Hindu, Brahmin ; age about 49 years, and others.	3,500
55	"Dacca Prakas" (N)	Dacca	Weekly	Sasi Bhushan Biswas. Hindu, Kayastha.	800
56	"Darsak" (N) ...	Calcutta	Do.	Satis Chandra Bhattacharji, Brahmin ; age about 41 years.	2,000
57	"Dhanwantari" (P)	Do.	Monthly	Purna Chandra Gupta, Hindu, Vaidya age 62 years.	600
58	"Dharma Tatva" (P)	Do.	Fortnightly	Vaikuntha Nath Ghosh, Brahmo	300
59	"Diamond Harbour Hitaishi" (N).	Diamond Harbour	Weekly	Mohendra Nath Tatwanidhi, Hindu, Mahisya ; age 55 years.	7,000
60	"Education Gazette" (N) ,...	Chinsura	Do.	Kumar Dev Mukherji, Brahmin ; age 26 years.	1,500
61	"Faridpur Hitaishini" (N).	Faridpur	Do.	Raj Mohan Majumdar, Hindu, Vaidya ; age about 79 years.	900
62	"Galpa Lahari" (P)	Calcutta	Monthly	Jnanendra Nath Basu, Hindu, Kayastha ; age 37 years.	800
63	"Gambhira" (P)	Malda	Bi-monthly	Krishna Charan Sarkar, Hindu, Kayastha ; age about 36 years.	300
64	"Gaud-duta" (N)	Do.	Weekly	Krishna Chandra Agarwalla, Hindu, Baidya.	400
65	"Grihastha" (P)	Calcutta	Monthly	Sarat Chandra Dev, Kayastha ; age 58 years.	3,000
66	"Hakim" (P) ...	Do.	Do.	Masihar Bahaman, Muhammadan ; age 33 years.	500
67	"Sri Gauranga Sevaka" (P)	Do.	Do.	Lalit Mohan Banarji, Hindu, Brahmin ; age 59 years.	400
68	"Hare School Magazine" (P)	Do.	Do.	Harendra Lal Ghosh, Hindu, Kayastha	500
69	"Hindu Ranjika" (N)	Rajshahi	Weekly	Kachimuddin Sarkar, Muhammadan ; age 42 years.	200
70	"Hindu Sakha" (P)	Hooghly	Monthly	Raj Kumar Kavyathirtha, Hindu, Brahmin.	200
71	"Hindu School Magazine" (P)	Calcutta	Do.	Bajali Bhushan Shome, Hindu, Kayastha ; age 18 years.	800
72	"Hitavadi" (N)	Do.	Weekly	Chandrodaya Vidyavinode, Hindu, Brahmin ; age 51 years.	32,000
73	"Islam Abha" (P)	Dacca	Monthly	Shaikh Abdul Majid	1,000
74	"Islam-Rabi" (N) <sup>p</sup>	Mymensingh	Weekly	Maulvi Maziuddin Ahmad, Musliman ; age about 34 years.	700
75	"Jagat-Jyoti" (P)	Calcutta	Monthly	Jnanatana Kaviraj, Buddhist ; age 58 years.	700
76	"Jagaran" (N)	Bagerhat	Weekly	Amarendra Nath Basu, Hindu, Kayastha.	About 300
77	"Jahannabi" (P)	Calcutta	Monthly	Sudhakrista Bagchi, Hindu, Brahmin ; age 32 years.	600
78	"Jangipur Samoad" (N) <sup>o</sup>	Murshidabad	Weekly	Sarat Chandra Pandit, Hindu, Brahmin.	About 100

\*Suspended.



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	<i>Bengali—continued.</i>				
79	"Janmabhumi" (P) ...	Calcutta	Monthly	Jatindranath Datta, Hindu, Kayastha ; age 32 years.	300
80	"Jasohar" (N) ...	Jessore	Weekly	Ananda Mohan Chaudhuri, Hindu, Kayastha.	600
81	"Jhankar" (P) ...	Calcutta	Monthly	Jitendra Nath Pal, Hindu, Kayastha; age 35 years.	900
82	"Jubak" (P) ...	Santipur	Do.	Jnananda Pramanik, Brahmo ; age 36 years.	300
83	"Jugi-Sammilani" (P) ...	Comilla	Do.	Radha Govinda Nath, Hindu, Jugi	1,500
84	"Kajer-Loke" (P) ...	Calcutta	Do.	Saroda Prasad Chatterji, Brahmin ; age 49 years.	350
85	"Kalyani" (N) ...	Magura	Weekly	Bisweswar Mukherji, Brahmin ; age 51 years.	500
86	"Kanika" (P) ...	Murshidabad	Monthly	Umesh Chandra Bhattacharya, Hindu, Brahmin ; age 39 years.	150
87	"Kasipur-Nibasi" (N) ...	Barisal	Weekly	Pratap Chandra Mukharji, Hindu, Brahmin ; age 70 years.	500
88	"Kayastha Patrika" (P) ...	Calcutta	Monthly	Sarat Kumar Mitra, Hindu, Kayastha ; age 40 years.	750
89	"Khulnavasi" (N) ...	Khulna	Weekly	Gopal Chandra Mukharji, Hindu, Brahmin ; age 54 years.	350
90	"Krishak" (P) ...	Calcutta	Monthly	Nikunja Bihari Datta, Kayastha; age 42 years.	700
91	"Krishi Samvad" (P) ...	Dacca	Do	Nishi Kanta Ghosh Hindu, Kayastha age about 36 years.	1,000
92	"Kshatriya Bandhoo" (P) ...	Calcutta	Do.	Nagiswar Prasad Sinha, Hindu, Kshatriya ; age 40 years.	400
93	"Kshristya Bandhav" (P) ...	Do.	Do.	Mathura Nath Nath, Christian ; age about 52 years.	500
94	"Kushadaha" (P) ...	Do.	Do.	Jagindra Nath Kundu, Brahmo ; age 38 years.	500
95	"Mahila" (P) ...	Do.	Do.	Revd. Braja Gopal Neogi, Brahmo ; age 61 years.	200
96	"Mahila Bandhav" (P) ...	Do.	Do.	Miss K. Blair ; age 61 years	500
97	"Mahishya Mahila" (P) ...	Nadia	Do.	Srimati Krishna Bhabani Biswas, Hindu, Kaibartha.	300
98	"Mahisya Samaj" (P) ...	Calcutta	Do.	Sevananda Bharati, Hindu, Mahishya age 32 years.	1,200
99	"Malancha" (P) ...	Do.	Do.	Kali Prasanna Das Gupta ; Hindu, Vaidya ; age 46 years.	1,000
100	"Malda Samachar" (N) ...	Malda	Weekly	Kaliprasanna Chakravarty, Hindu, Brahmin ; age 44 years.	1,100
101	"Manasi" (P) <sup>o</sup> ...	Calcutta	Monthly	Maharaja Jagadindra Nath Ray Hindu, Brahmin, age 41 years.	2,200
102	"Mandar Mala" ...	Do.	Weekly	Umesh Chandra Das Gupta, Hindu, Brahmo ; age about 68 years.	400
103	"Marmavani" (N) <sup>o</sup> ...	Do.	Do.	Maharaja Jagadindra Nath Ray, Hindu, Brahmin; age 41 years.	700
104	"Medini Bandhab" (N) ...	Midnapore	Do.	Gossaindas Karan, Hindu, Satgope ; age 27 years.	500

\*Suspended.



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	<i>Bengali—continued.</i>				
105	"Midnapore Hitalshi" (N).	Midnapore ...	Weekly ...	Manmatha Nath Nag, Hindu, Kayastha ; age 39 years.	1,700
106	"Moslem Hitalshi" (N).	Calcutta ...	Do. ...	Shaikh Abdur Rahim and Mozummul Haque.	8,500
107	"Muhammadi" (N) ...	Do. ...	Do. ...	Muhammad Akram Khan, Musalman ; age 40 years.	About 7,000
108	"Mukul" (P) ...	Do. ...	Monthly ...	Ananda Charan Sen, Brahmo ; age 46 years.	450
109	"Murshidabad Hitalshi" (N).	Saidabad ...	Weekly ...	Banwari Lal Goswami, Hindu, Brahmin ; age 50 years.	250
110	"Nabagraha Prasanga" (P)	Mymensingh ...	Monthly ...	.....	.....
111	"Nandini" (P) ...	Howrah ...	Issued every two months.	Ashutosh Das Gupta Mahallanabis, Hindu, Baidya ; age 33 years.	500
112	"Narayan" (P) ...	Calcutta ...	Monthly ...	Chitta Ranjan Das, Hindu ; age 49 years.	1,200
113	"Natya Mandir" (P) ...	Do. ...	Do. ...	Mani Lal Banarji, Hindu, Brahmin ; age 32 years.	700
114	"Nava Vanga" (N) ...	Chandpur ...	Weekly ...	Harendra Kishor Ray, Hindu, Kayastha ; age 27 years.	400
115	"Nayak" (N) ...	Calcutta ...	Daily ...	Panchcowri Banarji, Hindu, Brahmin ; age 49 years.	About 3,500
116	"Navya Bharat" (P)	Do. ...	Monthly ...	Devi Prasanna Ray Chaudhuri, Brahmo ; age 63 years.	900
117	"Nihar" (N) ...	Contai ...	Weekly ...	Madhu Sudan Jana, Brahmo ; age 56 years.	500
118	"Nityananda Sevak" (P) ...	Murshidabad ...	Monthly ...	Abinash Chandra Kahyapurantirtha, Hindu, Brahmin ; age 48 years.	400
119	"Noakhali Sammilani" (N)	Noakhali Town...	Weekly ...	Fazlar Rahman, Muhammadan ; age 33 years.	400
120	"Pabna Bogra Hitalshi" (N).	Pabna ...	Do. ...	Basanta Kumar Vidyabinode Bhattacharyya, Hindu, Brahmin.	650
121	"Pakshik Patrika" (P) ...	Serampore ...	Fortnightly ...	Basanta Kumar Basu, Hindu, Kayastha ; age 36 years.	500
122	"Pallivasi" (N) ...	Kalna ...	Weekly ...	Sashi Bhushan Banarji, Hindu, Brahmin ; age 49 years.	300
123	"Pallivarta" (N) ...	Bongong ...	Do. ...	Charu Chandra Ray, Hindu, Kayastha ; age 45 years.	500
124	"Pantha" (P) ...	Calcutta ...	Monthly ...	Rajendra Lal Mukharji ...	300
125	"Pataka" (P) ...	Do. ...	Do. ...	Hari Charan Das, Hindu, carpenter by caste.	400
126	"Pataka" (P) ...	Barisal ...	Quarterly ...	Rev. J. D. Raw ...	500
127	"Prabhini" (N)*	Do. ...	Weekly ...	Panchkari Banarji, Hindu, Brahmin	3,000
128	"Prachar" (P) ...	Jayanagar ...	Monthly ...	Rev. G. C. Dutt, Christian ; age 48 years.	1,600
129	"Praja Bandhu" (N) ...	Tippera ...	Fortnightly ...	Purna Chandra Chakraverti, Kairvarta, Brahmin ; age 33 years.	210
130	"Prajapati" (P) ...	Do. ...	Monthly ...	Jnanendra Nath Kumar ...	1,000
131	"Prantavasi" (N) ...	Netrakona ...	Fortnightly ...	Jogesh Chandra Chowdhuri, Brahmin	800
132	"Prasun" (N) ...	Katwa ...	Weekly ...	Banku Behari Ghosh, Hindu, Goala ; age 45 years.	715

\*Suspended.



No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
133	"Pratijna" (N)	Calcutta	Weekly	Jatindra Lal Mukharji, Brahmin ; age 45 years.	150
134	"Pratihar" (N)	Berhampore	Do.	Kamakshya Prasad Ganguly, Hindu, Brahmin ; age 68 years.	506
135	"Pratibha" (P)	Dacca	Monthly	Abinash Chandra Mazumdar ; Hindu, Brahmin ; age 30 years.	500
136	"Pravasi" (P)	Calcutta	Do	Ramanunda Chatterji, M.A., Brahmo ; age 57 years.	5,000
137	"Priti" (P)	Do.	Do.	Pransankar Sen, M.A., Hindu, Baidya ; age 32 years.	300
138	"Pritibarta" (P)	Tippera	Do.	Kali Das Pal ; Hindu	500
139	"Rajdutt" (P)	Calcutta	Do.	Revd. Rasa Maya Biswas, Christian ; age 33 years.	700
140	"Rangpur Darpan" (N)	Rangpur	Weekly	Sarat Chandra Majumdar, Hindu, Brahmin ; age 49 years.	400
141	"Rangpur Sahitya Parishad Patrika" (P)	Do.	Quarterly	Bhavani Prasanna Lahiri ; Hindu, Brahmin.	500
142	"Ratnakar" (N)	Asansol	Weekly	Abdul Latif, Muhammadan ; age 36 years.	783
143	"Rayat" (N)*	Calcutta	Do.	Naziruddin Ahmad, Mussalman ; age about 35 years.	900
144	"Sabuj Patra" (P)	Do.	Monthly	Pramatha Nath Chandhuri, Brahmo ; age about 41 years.	500
145	"Sadhak" (P)	Nadia	Do.	Satish Chandra Biswas ; Hindu, Kaivartta ; age 34 years.	200
146	"Sahitya Parishad Patrika" (P)	Calcutta	Quarterly	Mahamahopadhyaya Satish Chandra Vidyabhusan, Hindu, Acharyya by caste ; age 51 years.	2,000
147	"Sahitya Sanhita" (P)	Do.	Monthly	Shyama Charan Kaviratna, Brahmin ; age 62 years.	400
148	"Sahitya Samvad" (P)	Howrah	Do.	Pramatha Nath Sanyal, Hindu, Brahmin ; age 36 years.	1,300
149	"Saji" (P)	Calcutta	Do.	Kshetra Mohan Gupta	300
150	"Samaj Bandhu" (P)	Do.	Do.	Adhar Chandra Das, Hindu, Mahisya ; age 36 years	450
151	"Samaj Chitra" (P)	Dacca	Do.	Satish Chandra Roy	300
152	"Samay" (N)	Calcutta	Weekly	Jnanendra Nath Das, Brahmo ; age 62 years.	About 550
153	"Sammilan" (P)	Do.	Quarterly	Kunja Behari Das, a barber by caste age 43 years.	200
154	"Sammilani" (N)	Do.	Fortnightly	Kali Mohan Bose ; age about 48 years.	300
155	"Sammilani" (P)	Do.	Monthly	N. J. Basu, M.A.	400
156	"Sandes" (P)	Do.	Do.	Sukumar Roy Chowdhury, Brahmo ; age 32 years.	2,500
157	"Sanjivani" (N)	Do.	Weekly	Krishna Kumar Mitter ; age 55 years.	6,000

\*Suspended.



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	<i>Bengali—continued.</i>				
158	"Sankalpa" (P) ...	Calcutta ...	Monthly ...	Amulya Chandra Ghosh, Kayastha ; age about 35 years.	900
159	"Sansodhini" (N) ...	Chittagong ...	Weekly ...	Kali Chandra Gupta, Brahmo ; age about 60 years.	400
160	"Santosh" (P) ..	Mymensingh ...	Monthly ...	Mohim Ch. Chakladar, Hindu, Kayastha ; age 41 years.	1,000
161	"Saswati" (P) ...	Calcutta ...	Do. ...	Nikhil Nath Roy, Kayastha ; age 51 years.	400
162	"Sebak" (P) ...	Dacca ...	Do. ...	Purba Bangala Brahman Sammilani	300
163	"Senapati" (P) ...	Calcutta ...	Do. ...	Revd. W. Carey ; age 59 years ...	200
164	"Serampore" (N) ...	Serampore ...	Weekly ...	Basanta Kumar Basu, Hindu, Kayastha ; age 36 years.	400
165	"Sisu" (P) ...	Calcutta ...	Monthly ...	Baradakanta Majumdar, Hindu, Kayastha ; age 41 years.	7,500
166	"Saurabha" (P) ...	Dacca ...	Do. ...	Kedar Nath Majumdar, Hindu, Kayastha ; age 42 years.	1,200
167	"Silpa-o-Subitya" (P) ...	Chinsura ...	Do. ...	Netai Chand Mukherji, Hindu, Brahmin ; age 37 years.	350
168	"Siksha-o-Swasthya" (P) ...	Calcutta ...	Do. ...	Atul Chandra Sen, M.A. B.L., Hindu ; Baidya ; age 41 years.	200
169	"Sikshak" (P) ...	Barisal ...	Do. ...	Revd. W. Carey ; age 59 years ...	125
170	"Siksha Prachar" (P) ...	Mymensingh ...	Do. ...	Maulvi Moslemuddin Khan Chowdhury ; age 38 years.	1,000
171	"Siksha Samachar" (N) ...	Dacca ...	Weekly ...	Abinash Chandra Gupta, M.A., B.L., Vaidya ; age 39 years.	1,500
172	"Snehamayi" (P) ...	Do. ...	Monthly ...	Revd. A. L. Sarkar ...	700
173	"Sopan" (P) ...	Do. ...	Do. ...	Hemendra Nath Datta, Brahmo ; age 39 years.	250
174	"Sri Sri Krishna Chaitanya Tattwa Pracharak." (P).	Do. ...	Do. ...	Dr. Priya Nath Nandi, Hindu ; age 56 years.	1,000
175	"Sri Sri Nitya Dharma" (P)	Kalighat ...	Do. ...	Satya Nath Biswas, Hindu ; age 48 years.	300
176	"Sri Sri Vaishnava Sangini" (P).	Calcutta ...	Do. ...	Madhusudan Das Adhikari, Vaishnab ; age 32 years.	600
177	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika" (N).	Do. ...	Weekly ...	Nisi Kanta Sen, Hindu, Baidya ; age 33 years.	1,200
178	"Sumati" (P) ...	Dacca ...	Monthly ...	Purna Chandra Ghosh, Kayastha ; age 42 years.	500
179	"Suprabhat" (P) ...	Calcutta ...	Do. ...	Sm. Kumudini Mitra, Brahmo ; age 32 years.	900
180	"Suraj" (N) ...	Pabna ...	Weekly ...	Manmatha Nath Sanyal ...	500
181	"Suhrit" (P) ...	Calcutta ...	Monthly ...	Hari Pada Das, B.A., Brahmo ; age 32 years.	300
182	"Suhrid" (N) ...	Perojpur Barisal ...	Fortnightly ...	Jatindra Mohan Gupta, Hindu, Baidya ; age about 37 years.	300
183	"Surabhi" (P) ...	Contai ...	Do. ...	Baranashi Banarji, Hindu, Brahmin ; age 47 years.	300
184	"Swarnakar Bandhav" (P)	Calcutta ...	Do. ...	Nagendra Nath Shee, M.A., goldsmith by caste ; age 50 years.	400



No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—concluded.</i>					
185	"Swastha Samachar" (P) ...	Calcutta	Monthly	Dr. Kartik Chandra Bose, M.B. ...	4,000
186	"Tambuli Patrika" (P) ...	Do.	Do.	Rajendra Nath Som, Tambuli ; age 34 years.	500
187	"Tambuli Samaj" (P) ...	Do.	Do.	Rajkristo Paul and others, Hindu, Tambuli ; age 45 years.	200
188	"Tapaban" (P) ..	Do.	Do.	Shyama Charan Sarkar, Hindu, Kayastha ; age 41 years.	250
189	"Tattwa Kaumudi" (P) ...	Do.	Fortnightly	Lalit Mohan Das, M.A., Brahmo ; age 42 years.	450
190	"Tattwa Manjari" (P) ...	Do.	Monthly	Kali Charan Basu ; age about 43 years.	600
191	"Tattwa-bodhini Patrika" (P).	Do.	Do.	Rabindra Nath Tagore, Brahmo ; age 54 years.	300
192	"Theatre" (N)* ...	Do.	Weekly	Moni Lal Banarji, Brahmin ; age about 31 years.	800
193	"Toshini" (P) ...	Dacca	Monthly	Anukul Chandra Gupta, Baidya ; age 44 years.	1,250
194	"Trade Gazette" (P) ...	Calcutta	Do.	Kamal Hari Mukharji ...	900
195	"Tripura Hitaishi" (N) ...	Comilla	Weekly	Afazuddin Ahmad ...	600
196	"Tulsi Patra" (P) ...	Calcutta	Monthly	Rasik Mohan Bidyabhushan, Brahmin ; age 55 years.	250
197	"Uchchasa" (P) ...	Do.	Do.	Bhabataran Basu, Hindu, Kayastha ; age 34 years.	150
198	"Udbodhana" (P) ...	Do.	Do.	Swami Saradananda ...	1,200
199	"United Trade Gazette" (P)	Do.	Do.	Narayan Krishna Goswami, Brahmin ; age 30 years.	About 3,000
200	"Upasana" (P) ...	Murshidabad	Do.	Lalit Mohan Banarji, Hindu, Brahmin ; age 57 years.	450
201	"Utsav" (P) ...	Calcutta	Do.	Ramdayal Majumdar, M.A., and others	1,000
202	"Vartavaha" (N) ...	Banaghat	Weekly	Girija Nath Mukharji, Hindu, Brahmin ; age 46 years.	775
203	"Vasudha" (P) ...	Calcutta	Monthly	Banku Behari Dhar, Baidya ...	300
204	"Vijaya" (P) ...	Do.	Do.	Manoranjan Guha Thakurta, Hindu, Kayastha ; age 54 years.	600
205	"Viswadut" (N) ...	Howrah	Weekly	Nogendra Nath Pal Chowdhury, Hindu, Kayastha ; age 39 years.	2,000
206	"Viswavarta" (N) ...	Dacca	Do.	Abinash Chandra Gupta, Vaidya ; age 39 years.	1,000
207	"Yamuna" (P) ...	Calcutta	Monthly	Phanindra Nath Pal B.A., Kayastha ; age 32 years.	900
<i>English-Bengali.</i>					
208	"Ananda Mohan College Magazine." (P).	Mymensingh	Do.	Kumud Bandhu Chakravarti, Hindu, Brahmin.	300
209	"Bangavasi College Magazine" (P).	Calcutta	Do.	G. C. Basu, Hindu, Kayastha ; age 50 years.	600
210	"Commercial Advertiser" (N)	Do.	Weekly	Radha Kissen Mukharji, Hindu, Brahmin ; age 51 years.	250
211	"Dacca College Magazine" (P).	Dacca	Quarterly	Mr. R. B. Ramsbotham, and Bidhubhushan Goswami, Hindu, Brahmin.	500

\* Suspended



No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>English-Bengali—concluded.</i>					
212	"Dacca Gazette" (N)	Dacca	Weekly	Satya Bhūsan Datt Roy, Baidya ; age 49 years.	500
213	"Dacca Review" (P)	Do.	Monthly	Satyendra Nath Bhadra, Hindu, Kayastha ; age 49 years, and Bidhubhushan Goswami.	800
214	"Fraternity" (P)	Calcutta	Quarterly	Revd. W. E. S. Holland	150
215	"Jagannath College Magazine." (P).	Dacca	Monthly	Rai Lalit Mohan Chatterji Bahadur, Brahmo.	900
216	"Jyoti" (N)	Chittagong	Weekly	Kali Sankar Chakravarti ; age 49 years.	2,000
217	"Krishnagar College Magazine." (P).	Krishnagar	Monthly	Hemanta Kumar Sarkar	200
218	"Rajshahi College Magazine" (P).	Dacca	Quarterly	Board of Professors, Rajshahi College.	300
219	"Rangpur Dikprakash." (N).	Rangpur	Weekly	Pramatha Nath De	300
220	"Ripon College Magazine" (P).	Calcutta	Bi-monthly	Sukumar Datta, M.A., Hindu, Kayastha ; age 30 years.	2,000
221	"Sanjaya" (N)	Faridpur	Weekly	Rama Nath Ghosh, Hindu, Kayastha ; age about 43 years.	500
222	"Scottish Churches College Magazine." (P).	Calcutta	Five issues in the year.	Revd. J. Watt, M.A., and S. C. Ray	1,200
223	"Tippera Guide" (N)	Comilla	Weekly	Rajani Kanta Gupta, Hindu, Vaidya ; age 51 years.	500
<i>Garó.</i>					
224	"Achikni Ripeng" (P)	Calcutta	Monthly	Miss E. C. Bond and W. C. Mason	550
225	"Phring Phrang" (P)	Do.	Do.	D. McDonald	400
<i>Hindi.</i>					
226	"Bharat Mitra" (N)	Calcutta	Weekly	Babu Ambika Prasad Baghai, Hindu, Brahmin ; age 41 years.	3,000
227	"Calcutta Samachar" (N).	Do.	Do.	Amrita Lal Chakravarti ; Hindu, Brahmin ; age about 61 years.	2,000
228	"Chota Nagpur Dut Patrika" (P).	Ranchi	Monthly	Revd. K. W. G. Kennedy, Christian	450
229	"Daily Price List" (N)	Calcutta	Daily	Bhupat Ram	250
230	"Dainik Bharat Mitra." (N).	Do.	Do.	Ram Parad Kar, Hindu, Brahmin ; age 34 years.	1,500
231	"Daroga Daptar" (P)	Do.	Monthly	Ram Lal Barman, Hindu, Kshatriya ; age 30 years.	800
232	"Hindi Vangavasi" (N)	Do.	Weekly	Harikissan Joahar, Hindu, Kshatriya ; age 40 years.	5,000
233	"Bhaskar" (P)	Do.	Quarterly	Padmaraj Ram Vala, Hindu, Jain ; age about 48 years.	200
234	"Manoranjan" (P)	Do.	Monthly	Ishwari Prasad Sharma, Hindu, Brahmin ; age 52 years.	500
235	"Marwari" (N)	Do.	Weekly	B. K. Tebrivala, Hindu, Agarwala ; age 45 years.	300

\* Suspended.



No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>Hindi—concluded.</i>				
236	"Ratnakar" (P) ...	Calcutta ...	Monthly ...	Hari Kissen Joabar, Hindu, Kshatriya ; age 38 years	1,000
237	"Swastha Samachar" (P) ... <i>Parvatiya.</i>	Do. ...	Do. ...	Dr. Kartic Chandra Bose, Hindu, Kayastha ; age 45 years.	450
238	"Gurkha Khabar Kogat" (P) ...	Darjeeling ...	Monthly ...	Revd. G. P. Pradhan, Christian ; age 63 years.	400
	<i>Persian.</i>				
239	"Habul Matin" (N) ...	Calcutta ...	Weekly ...	Saiyid Jelaluddin, Muhammadan ; age 71 years.	500
	<i>Poly-lingual.</i>				
240	"Printers' Provider" (P) ...	Calcutta ...	Monthly ..	Mr. S. T. Jones ...	500
241	"Sajjan Toshini" (P) ...	Srimayapur ...	Do. ...	Bimala Prasad Dutta, Hindu, Kayastha ; age 43 years.	300
	<i>Sanskrit.</i>				
242	"Vidyodaya" (P) ...	Calcutta ...	Monthly ...	Bhaba Bibhuti Bidyabhushan, M.A., Hindu, Brahmin ; age 34 years.	500
	<i>Bengali-Sanskrit.</i>				
243	"Aryya Prabha" (P) ...	Chittagong ...	Monthly ...	Kunja Behari Tarkasiddhanta, Brahmin	800
244	"Hindu Patrika" (P) ...	Jessore ...	Do. ...	Rai Yadu Nath Mazumdar Bahadur, Barujibi ; age 62 years.	940
245	"Sri Vaishnava Sevika" (P) ...	Calcutta ...	Do. ...	Hari Mohan Das Thakur ...	400
	<i>Urdu.</i>				
246	"Albalagh" (N) <sup>o</sup> ...	Calcutta ...	Weekly ...	Abul Kalam Azad, Muhammadan ; age about 33 years.	1,000
247	"Anwar-ul-Akhbar" <sup>o</sup> ...	Calcutta ...	Daily ...	Maulvi Muhammad Irshad Hossain, Muhammadan ; age 41 years.	800
248	"Negare Bazm" (P) <sup>o</sup> ...	Do. ...	Monthly ...	Muhammad Sayed Hossan Askari, M.A. ; age 27 years, and another.	400
249	"Refaqut" (N) <sup>o</sup> ...	Do. ...	Daily ...	Munshi Muhammad Nazimuddin Ahmed, Muhammadan ; age 42 years.	700
250	"Durbin" (N) <sup>o</sup> ...	Do. ...	Do. ...	Mr. A. M. Suhrawardy ...	800
251	"Resalat" (N) <sup>o</sup> ...	Do. ...	Do. ...	Sajat Hassain, Muhammadan ; age about 45 years.	8,000
252	"Safir" (N) <sup>o</sup> ...	Do. ...	Do. ...	Hakim Ali Hussain Safir ...	1,000
253	"Tandradi" (P) ...	Do. ...	Monthly ...	Dr. Kartik Chandra Bose, Hindu, Kayastha ; age 45 years.	250
254	"Tarjoman" (N) <sup>o</sup> ...	Do. ...	Daily ...	Ghulam Hydar Khan, Mussalman ; age about 38 years.	3,000
255	"Tirmezee" (N) <sup>o</sup> ...	Do. ...	Do. ...	Saiyid Ali Asgar Termzel, Muhammadan ; age about 26 years.	200
256	"Iqdam" (N) <sup>o</sup> ...	Do. ...	Do. ...	Mohiuddin Ahmad, B.A. ; age 35 years.	1,000
	<i>Uriya.</i>				
257	"Utkal Varta" <sup>o</sup> ...	Calcutta ...	Weekly ...	Mani Lal Moharana, Karmakar by caste ; age about 51 years.	200

\* Suspended.



*Additions to and alterations in the list of Indian newspapers as it stood on 1st January 1916.*

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	Sadaqat (N.) ...	Calcutta ...	Daily ...	.....	.....
2	Birbhum Hitaishi (N.) ...	Suri ...	Weekly ...	.....	.....
3	Manashi-O-Marmabani (P.) ...	Calcutta ...	Monthly ...	.....	.....
	<i>Gujrat.</i>				
4	Navroz (N) ...	Calcutta ...	Weekly ...	.....	.....



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## I.—FOREIGN POLITICS.

THE *Bangali* (Calcutta) of the 11th August thinks it a pity that at a time like the present the East African Protectorate should be so selfish as to think of passing a new ordinance for checking the entrance of Indians into that Colony. The ordinance will be a real hardship to Indian labourers and the paper, therefore, takes strong exception to it. Let us, says the paper, have free admission into all the British Colonies or let the doors of the Colonies be shut against us for good.

BANGALI,  
Aug. 11th, 1916.

## II.—HOME ADMINISTRATION.

## (a)—Police.

2. The *Sanjivani* (Calcutta) of the 10th August has the following:—

SANJIVANI,  
Aug. 10th, 1916.

"The Defence of India Act." We can by no means admit that Government is right in interning persons without a trial. Those who advise Government to take such a strong measure are perhaps its worst enemies. If the men who are being interned had been tried in open court they would have had an opportunity to defend themselves, and the public also would come to know what their offences were. It is strange that Government should have thought fit to have recourse to such illiberal methods for punishing the handful of men who are committing dacoities and murdering policemen. It often happens that people are first arrested by the police on a charge of murder and then interned when that charge is withdrawn. Many persons have been interned whom the public never suspected to be guilty of any crime. There is not a single individual in the Bengali community who has done or is capable of doing anything which may render him liable to be punished under the Defence Act. The fuss Government is making over the trial of political cases makes the whole world think that Bengal is seething with sedition. The murders of policemen which now take place may be the result of private grudge, and it is not correct to take them to be of a political nature. We cannot, indeed, see the justification of blaming the entire Bengali people for the offence of a few misguided youths.

3. Referring to the statement made by His Excellency the Governor of Bengal about the number of persons who have been interned under the Defence of India Act, the

CHARU MIHIR  
Aug. 8th, 1916.

*Ibid.* Charu Mihir (Mymensingh) of the 8th August observes:—

Since the statement was made about a month ago many more men have been arrested. Numerous complaints have reached us as to the treatment which is being accorded to these men. Many of them were the sole breadwinners of their families and their detention has inflicted very great hardship on the latter. It is by no means fair to interfere with anybody's liberty without a trial; and if, besides, the men arrested are subjected to any harsh treatment great discontent is created among the public. We ask Government to consider the matter carefully.

4. The *Dainik Basumati* (Calcutta) of the 11th August deplores the presence of anarchism in Bengal which has always been known for the meekness of its inhabitants.

DAINIK BASUMATI,  
Aug. 11th, 1916.

"Anarchists in Bengal." The outrages which the anarchists are committing in the country cannot be justified by any principle of justice or morality. The anarchists forget that no good can come out of evil, that the effect of sinful acts cannot be beneficial. It is the height of cowardice to secretly murder police officers who are one's own countrymen, even if, for argument's sake, it be granted that they have great faults. It is equally cowardly to loot the defenceless houses of one's countrymen. It is true that if parents and guardians could instill the minds of young men with hatred against sinful acts, there would be no anarchism



in the country, but the Bengalis who have to work hard to earn their livelihood, have hardly any time to devote to the moral training of their wards.

As for Government, it has divorced religion from education, taught Bengali youths to think that the end justifies the means, and filled their minds with utilitarian principles. If now some of these young men have failed to assimilate these teachings and turned anarchists, is not the system of education responsible for it to some extent, in that it has supplied them with such mental pabulum as they could not digest? Even in the West, the effect of placing rationalism on the throne of religion has been pernicious; and if it becomes more harmful in the East, who but you are to be held responsible for it? It does not become you now to redden your eyes and clench your fists at the Bengalis after having created the mischief by the introduction of a wrong system of education.

BANGAVASI,  
Aug. 12th, 1916.

5. The *Bangavasi* (Calcutta) of the 12th August refers to a complaint in the columns of the *Bengalee* by Jitendra Nath De, Mukhtear of Dinajpur, about his nephew.

A lamentable story.

This young man was arrested in connection with the Sibpur dacoity case, but subsequently released. Thereafter he was closely watched by the police and one day was served with a notice ordering his internment. This notice was cancelled owing to some technical defects. After this he left for Calcutta to study law and was soon taken before Mr. Tegart and interned. All attempts to interview him have since failed. His relations have a right to know what his offence is.

SANJIVANI,  
Aug. 10th, 1916.

6. The Noakhali correspondent of the *Sanjivani* (Calcutta) of the 10th August refers to the case of Tribeni Charan Sur, who was arrested under the Defence of India Act

"Our Noakhali letter."

some time ago and has not been released yet. He was the sole bread-winner of his family, and the writer asks Government to afford him an opportunity for defending himself and to grant a pension to his family. He also thanks Government for releasing Kshitish Chandra Ray Chaudhuri and Bijay Keshari Sur, who were detained in the Noakhali Jail under the Defence of India Act.

DAINIK BHARAT  
MITRA,  
Aug. 10th, 1916.

7. The *Dainik Bharat Mitra* (Calcutta) of the 10th August complains

Mr. Parharkar's letter to his brother—The delay in its transmission.

that the police has taken a long time in transmitting a letter of Mr. Parharkar from the Alipur Jail to his brother. The letter which is dated the 1st July, was sent after 16 or 17 days. There would have been some justification for this delay if the letter had been written in Marhatti, as there is probably no one in the police who knows that language, but there are many Hindi-knowing officers in the department. Even Mr. Lowman knows the language well. We hope such delays will not occur in future.

NAYAK,  
Aug. 14th, 1916

8. The *Nayak* (Calcutta) of the 14th August refers to the sentence on Mr. Tilak and writes that Mr. Tilak must now

Mr. Tilak.

keep silent for a year. It would have been wise not to have delivered political speeches. He is a Brahman of eminence and could teach his countrymen the *Shastras*. Why should a keen intellect like his be won over to Mrs. Besant's campaign for Home Rule. Our Babus are now foolishly agitating for Home Rule ignoring the fact that we are utterly unfit for it.

HITAVADI,  
Aug. 11th, 1916.

9. The *Hitavadi* (Calcutta) of the 11th August draws the attention of Lord Carmichael to the case in which one Charu

"Charu Babu's arrest."

Chandra Mazumdar, Managing Director of the Bharat Lakshmi Provident Company, was arrested by the Commissioner of the Calcutta Police on the strength of a letter received by him from the Superintendent of Police, Karwar, and refused bail. The Calcutta High Court, however, granted bail and afterwards released the man on the ground that the arrest had no justification.

BANGAVASI,  
Aug. 12th, 1916

10. The *Bangavasi* (Calcutta) of the 12th August calls for early steps to be taken to kill a tiger in a village named Betai

Abandoning a village for fear of a tiger.

(thana Tehatta, district Nadia) which is committing serious depredations in that and adjacent villages and recently carried off and devoured a young woman aged 17 or 18.



## (b)—Working of the Courts.

11. The *Bangavasi* (Calcutta) of the 12th August refers to a recent High Court circular making the promotion of Munsifs above a certain grade dependent on reports of satisfactory work from their District Judges, and writes that in order to secure such reports, Munsifs might rapidly dispose of cases, just to clear their files. Anyway, steps should be taken to see that this circular does nothing to impair the good repute now enjoyed by the Civil Courts.

BANGAVASI,  
Aug. 12th, 1916

## (d)—Education.

12. The *Nayak* (Calcutta) of the 8th August writes:—

The Dacca University.

The Dacca University will cost Government sixty lakhs of rupees, though they say that they will not have to spend more than thirty-eight lakhs for the present. So far, however, it does not seem likely that much good will be done in spite of all this heavy expenditure at a time like this. We understand that the centres of Sanskrit learning in the Dacca district will not be placed under the control of this University. What are we to gain from a University conducted on Western lines, seeing that it is the education imparted by such Universities that is spoiling our young men?

NAYAK,  
Aug. 8th, 1916.

13. The *Dainik Basumati* (Calcutta) of the 9th August writes:—

Students and political crimes.

The *Indian Review* says that the allegation that the motor dacoities and murders of policemen are committed by students belonging to respectable classes requires to be proved by statistics showing that most of the persons convicted of such offences were students reading in schools or colleges at the time of the commission of such offences and that they belong to respectable classes. The implication of a few students in such cases cannot justify the suspicion entertained by the police against the entire student community. Where again is the warrant for the supposition that the offending students are mostly inhabitants of Eastern Bengal? Such an allegation without definite proof unjustly puts Eastern Bengal students at a great disadvantage. It is said that fewer Eastern Bengal students have been admitted into the Presidency College this year than in previous years. But is the Presidency College maintained with the revenue obtained from Western Bengal alone? Government ought to give decisive answers to these questions.

DAINIK BASUMATI,  
Aug. 9th, 1916.

14. The *Dainik Basumati* (Calcutta) of the 10th August writes:—

Professors to spy on students.

Mr. Hornell has, we have heard, proposed that the Professors of every College should select one among themselves to receive all letters coming to the college in the name of students. He will open all such letters, read whichever of them he thinks likely to contain suspicious matter and make over to the police whichever letter he finds containing such matter. The Professor will thus become a spy. Dorman writes in his *History of the British Empire*, "There is no class of men who, as a rule, deserve or obtain less sympathy than informers." There is the police to spy on people, and if Mrs. Besant is to be believed, policemen open and read people's letters. Why then compel Professors also to become spies? However necessary it may be from the police point of view to open and read another's letter, it is a reprehensible act in the eyes of genteel society. Professors will lose the respect of students if they spy on the latter, and the result of this is bound to be disastrous.

DAINIK BASUMATI,  
Aug. 10th, 1916.

15. The *Midnapur Hitaishi* (Midnapur) of the 31st July strongly

The Presidency College Committee.

deprecates the appointment of Sir Francis Stewart and Nawab Syed Nawab Ali Chaudhuri to the Governing Body of the Presidency College. Sir Francis can have no interest in the College where none of his countrymen ever read and the Nawab, though an estimable man, never had any collegiate education himself. Instead of Sir Francis, the Rev. Mr. Holmes of the Oxford

MIDNAPUR HITAIISHI,  
Jy 31st, 1916.



Mission might have been appointed, and instead of the Nawab, Mr. Rasul or Mr. Fazl-ul-Huq or Nawab Serajul Islam might have been given a place on the Governing Body.

DAINIK BASUMATI,  
Aug. 14th, 1916.

16. The *Dainik Basumati* (Calcutta) of the 14th August, referring to the recent *communiqué* issued by the Government of India on the education of incapables, writes

Education of incapables.

that if the people of the country and Government co-operate with one another arrangements may soon be made for their education.

CALCUTTA SAMACHAR,  
Aug. 10th, 1916.

17. The *Calcutta Samachar* (Calcutta) of the 10th August approves of the policy which Government has defined in regard to the education of the blind and the deaf

*Ibid.*

in India.

SADAQAT,  
Aug. 9th, 1916.

18. The *Sadaqat* (Calcutta) of the 9th August says :—

Difficulties of Indian students  
in England.

Though the Advisory Committee which has been appointed in England for looking after the convenience of Indian students in that country have brought about improvements in the matter of residential quarters for such students, yet it has not in any way been successful in removing the difficulties which beset Indian students in prosecuting their studies in England. The London Committee drew the attention of Government to certain of these difficulties but, we note with regret, without avail.

SADAQAT,  
Aug. 12th 1916

19. The *Sadaqat* (Calcutta) of the 12th August says that from the

Moslem education in Bengal.

Governor in Council's resolution on the Moslem Education Committee's report it is plain that Government is not unaware of the backwardness of the Moslems in the matter of education and of the need of a wider spread of education amongst them.

According to Government the real cause of this backwardness is the conservative tendencies of Moslems and their prejudice against English education. To us it appears to be an antiquated notion, as there are no conservative members in our society with a hatred of English education. There are, on the contrary, many who are quite ready to lay aside all their fanaticism. The real cause of this backwardness in education among Moslems is their poverty. Mere contributions from the State exchequer without any reference to the proposals of any committee would certainly prove altogether useless. It is highly regrettable that owing to war Government has not accepted any proposal of the committee which is likely to entail any expenditure.

SADAQAT,  
Aug. 13th, 1916.

20. The *Sadaqat* (Calcutta) of the 13th August says that after perusing

Moslems of Bengal and education.

the Moslem Education Committee's report, it is unable to make out why the committee should have been appointed during the continuance of the war seeing that Government can at present ill afford to spend money without which, however, the success of no scheme whatever is possible.

The next question that suggests itself in this connection is that of language. The committee does not seem to have treated this question in any adequate fashion. They have conjured up before themselves an imaginary danger which has led them to oppose the teaching of Urdu to Bengali Moslems. We want to tell Government plainly that if it does not make Urdu a compulsory subject of study for the Moslems of Bengal then no amount of expenditure on their education will be of the least avail. Can a Moslem child become a true Moslem citizen after reading Bengali literature and history? Without a knowledge of Urdu the national individuality of the Bengali Moslems will be placed in jeopardy.

SADAQAT  
Aug. 11th, 1916.

21. The *Sadaqat* (Calcutta) of the 11th August draws the attention of

Educational officers of the  
United Provinces please at end to  
this ?

the educational officers of the United Provinces to the "Geography of the Moradabad District," by Munshi Bholanath. The author has described the characteristics of the Hindu and the Moslem inhabitants, respectively in the following words :—"The Hindus—Educated, civilised, refined and wise. The Moslems—Uneducated, generally ignorant, foolish." It is not fair that an author, should be allowed to make such invidious comparisons between the two communities.



## (e)—Local Self-Government and Municipal Administration.

22. The *Dainik Chandrika* (Calcutta) of the 12th August thanks Sir James Meston for the wisdom and conciliatory spirit he has shown in partially meeting the wishes of the Hindus of Cawnpur in regard to the representation of their community on the local municipality. Judging from the Hindu opposition to the principle of the Jehangirabad amendment, it seems that an early modification of the new law will be necessary.

DAINIK CHANDRIKA,  
Aug. 12th, 1916.

23. The *Sadaqat* (Calcutta) of the 13th August says:—  
"We have become all entangled in thy locks."  
Some of our countrymen in the United Provinces are expressing their disapproval of the Municipalities Act in such a way that Hindu members of the municipalities are sending in their resignations. After the resignation of the Hindu members of the Allahabad Municipality, their *confrères* of the Cawnpore Municipality threatened to follow suit, and now the members of the Unao Municipality are also going to act in a similar way. The fire which first burst into flames at Allahabad now threatens to spread. Is it not possible to come to an agreement by mutual consultation of the Hindu and Moslem leaders? Is it not possible to arrive at some solution of the difficulty at Christmas, when the Congress meets at Lucknow? It is true that the fire which had been lit by Malaviya and Chintamani cannot be extinguished easily. From the speeches of the Moslem members in the Council it is plain that though they are quite firm in their adherence to the principle of separate representation, they are ready to come to an agreement, but so long as there are leaders of the type of Malaviya and Chintamani, Moslems cannot be accused of unwillingness to make up with their Hindu countrymen. It is a good omen that the Muhammadan Educational Conference has invited a Bengali patriot to preside over its deliberations, and that even in the present state of tension.

SADAQAT,  
Aug. 13th, 1916.

This shows that the Moslem mind is not embittered and that they are ready to settle their differences with their Hindu countrymen.

24. The *Dainik Chandrika* (Calcutta) of the 12th August writes that experience in Europe shows that a country can be purged of malaria if only a systematic plan of prevention is followed for some time. It is therefore a thing to rejoice at that Government is undertaking such a plan in the Murshidabad and Burdwan districts. The whole country eagerly awaits the results.

DAINIK CHANDRIKA,  
Aug. 12th, 1916.

## (g)—Railways and Communications, including Canals and Irrigation.

25. The *Dainik Chandrika* (Calcutta) of the 12th August, while glad that refrigerating cars are being provided on some Indian Railways, would prefer to see effective steps taken to mitigate the hardships of third class railway passengers in India.

DAINIK CHANDRIKA,  
Aug. 12th, 1916.

26. In connection with the Sind troop-train tragedy, the *Bangavasi* (Calcutta) of the 12th August points out that only the other day a third class passenger died from heat-stroke in Kathiawar. Has his family been pensioned or have the persons responsible for his death been punished?

BANGAVASI,  
Aug. 12th, 1916.

27. The *Dainik Basumati* (Calcutta) of the 10th August says that there were four up trains in the central section of the Eastern Bengal Railway which started at dawn, at 10 A.M., in the afternoon and at night, respectively from Sealdah. For some time past the first up train at dawn has been discontinued and the 10 A.M. train has been timed to start at 1 P.M. This has caused great inconvenience to passengers, for there is at present no forenoon train.

DAINIK BASUMATI,  
Aug. 10th, 1916.

28. The *Hindi Bangavasi* (Calcutta) of the 14th August publishes the following complaint against Mr. Inchoff, Resident Engineer, at Dhanbad, East Indian Railway. Recently Government passed orders for granting Moslems holidays on days which are held sacred

HINDI BANGAVASI,  
Aug. 14th, 1916.



by them. There are, however, many European officials who forget the noble principle laid down by Government and thus unnecessarily create dissatisfaction in the hearts of the uneducated members of the Moslem community. Mr. Inchoff is a man who belongs to this class. It appears that he is an enemy of Islam. There is an old mosque within the railway station compound. Mr. Inchoff put a gate before the mosque and declared that this was not the property of the public but that of the Railway Company. On a representation having been made by the local Moslems to Government, the Deputy Commissioner came and declared the mosque to be public property. In spite of this no final decision has been arrived at in this matter. The said officer has now commenced to pester his Moslem subordinates. All the Moslem draughtsmen in his office had to work on the *Id* day, whereas other assistants were granted leave. A Moslem draughtsman, who absented himself on that day, has been dismissed for a trifling cause. We request Government and the Railway authorities to enquire into the matter.

DAINIK BASUMATI,  
Aug. 10th 1916.

29. The *Dainik Basumati* (Calcutta) of the 10th August is astonished

The East Indian Railway and students of the Commercial Institute and Art School.

to learn that the students of the Calcutta Government Commercial Institute and Art School do not get from the authorities of the East Indian Railway the privilege of being supplied with monthly tickets on reduced fares which is enjoyed by the students of all recognised schools and colleges under the Railway rules. A student of the Commercial Institute even appended a certificate from its Principal to his application for the privilege, but strangely enough the Divisional Traffic Manager at Howrah has informed this applicant that the matter has been referred to the Inspector of Schools. Of course, the Commercial Institute is not affiliated to the University, but it is an educational institution established and managed by Government. Where then was the necessity of referring the matter to the Inspector of Schools even after receiving a certificate from the Principal of the institution. It is a matter of still greater wonder that no reply has yet been given to a reference made to the railway authorities on the subject by an Hon'ble Member of the Bengal Legislative Council.

(h)—General.

NAYAK,  
Aug. 8th, 1916.

30. The *Nayak* (Calcutta) of the 8th August thanks Lord Carmichael for the announcement regarding the enlistment of Bengali soldiers.

young men would care to serve in the army on the pay of ordinary sepoys. Bengalis have not yet become so poor as to be incapable of earning Rs. 10 a month in their own province. Besides, the proposed companies will have to be recruited from the respectable and educated classes, who will only enlist on the understanding that they are placed on the same footing as European military officers. Indeed, says the paper, what our Government proposes to do appears insignificant in comparison with the steps taken by the French Government.

NAYAK,  
Aug. 4th, 1916.

31. The *Nayak* (Calcutta) of the 14th August is glad that the *Indian Daily News* supports the plea for giving a higher pay than that of ordinary sepoys to the new Bengali soldiers and hopes that Government will agree to this.

DAINIK BASUMATI,  
Aug. 10th, 1916.

32. The *Dainik Basumati* (Calcutta) of the 10th August says that the soldier's pay of Rs. 10 is too small for a respectable Bengali. It is, therefore, prayed that the higher posts in the army may be thrown open to them.

CALCUTTA SAMACHAR,  
Aug. 10th, 1916.

33. The *Calcutta Samachar* (Calcutta) of the 10th August opposes the demand put forward by the *Amrita Bazar Patrika* for higher pay for the Bengali recruits on the ground that mere knowledge of English cannot give the Bengalis any special importance as compared with the other military castes of India.

DAINIK BASUMATI,  
Aug. 9th 1916.

34. The *Dainik Basumati* (Calcutta) of the 9th August says that the announcement that Government is going to form a double company of Bengali infantry has gladdened every Bengali heart. The military profession is not new to the Bengalis.



Even in the days of British conquest of India Bengali armies fought and won battles for the East India Company. The Goala, Dom, Bagdi, Chandal, Pod and other castes in Bengal have always been fighters. If the English had enlisted Bengalis in the army from the very beginning no other soldiers on earth would have compared with them in courage and chivalry. Now the question is, will the Government be prepared in its present scheme to promote deserving Bengali soldiers to the rank of officers? The pay of common soldiers is so very small that they are generally recruited from low class people. To attract respectable people it is necessary to throw open the higher grades in the army to them. They may work as volunteers in the ranks, but not as paid men. In fact it is as volunteers that respectable Bengalis have entered the French army.

35. The *Nayak* (Calcutta) of the 9th August, in referring to the recruitment of Bengali soldiers, observes that Government is said to be making inquiries as to the number

Bengali soldiers.

of eligible soldiers among the lower classes of the Bengali population, such as the Pods, the Bagdis, the Kochs, the Kaibartas, the Sonthals, the Doms, etc. If, however, instead of these people, Government wants to recruit educated youths of the upper classes, the terms as regards pay, etc., offered will be quite inadequate to secure their services permanently. But, of course, for the present more than an adequate number of educated high caste youths will be available owing to the ferment created by the war.

36. The *Nayak* (Calcutta) of the 14th August writes that the enlistment of Bengali soldiers is now a certainty, in spite of the indifference of the *Bengalee* and the counter-

*Ibid.*

blasts of the *Amrita Bazar Patrika* and the *Pioneer*. Government has agreed and Dr. Mullick says that he has a list of 500 Bengalis (mostly well-to do and including a Deputy Magistrate and Munsif) willing to enlist. Indeed, Government, if it likes, can secure enough men in a fortnight to form a Brigade.

There is a mad desire now prevalent among Bengali students to serve as soldiers. There is no knowing how long this ardour will last, but so long as it does, Government may take advantage of it to recruit at least 5,000 Bengali youths. If this spirit had been encouraged from the very outset of the war, 10,000 Bengali youths would have promptly gone and enlisted. Even now, if Government permits its officers to retain a lien on their posts for two years, many young Deputy Magistrates and Munsifs will be found willing to enlist on allowances just adequate to keep body and soul together. Indeed there are many well-to-do people ready to enlist without any remuneration whatever just to have an opportunity of acquiring a military training.

We favour the enlistment of Bengalis in the army for the following reasons:—

- (1) The free admission of Bengalis into the army will largely allay the anarchist spirit among our young men. If Government could act with sufficient wisdom in thus satisfying the martial ardour of the Bengalis, the anarchist could also be eliminated from among them. If the money spent in suppressing anarchism had been spent in satisfying the martial ardour of our youths, they would have renounced anarchism and become ardently loyal.
- (2) The education which Government is imparting to our lads at great cost is teaching them only to be arrogant and undisciplined. A soldier's life will teach them discipline and the virtues of obedience, courtesy, etc., so that in time they will be wholly weaned from anarchical propensities.
- (3) A military training will teach our so-called educated youths how difficult the work of administration is, what a horrible thing it is to try to destroy a Government. Those who have been to Mesopotamia are no longer likely to mix with anarchists, but they may go wrong if they are unduly harassed by the police.

Government has been wise in now permitting the enlistment of Bengalis. But for it, it was possible that men with martial ardour might have joined

NAYAK  
Aug. 9th, 1916.

NAYAK.  
Aug. 14th, 1916.



the ranks of the anarchists in larger numbers. As it is both Government and the Bengalis will benefit by this order for enlistment.

But if the army is to be opened to Bengalis as a career, a salary of Rs. 11 per month will attract none, *bhadralok* or otherwise. A salary of Rs. 30 at least will have to be offered. If the objection is taken that other sepoys, Rajput, Sikh, etc., sell their lives for Rs. 10, it may be said that Bengali *bhadralok*, upon whose education Government spends at least Rs. 5,000 per head, naturally may claim that their lives are more valuable than those of the common sepoys. If given a military training, these Bengalis will each of them be equal to an officer, and if the need arises, will creditably discharge the duties of one. As a matter of fact, they belong to the same educated upper classes of the community from which English officers are recruited. Indeed, if the army is to be thrown open to Bengalis as a career permanently, they must be recruited in the same way as officers in England are. But, to show their capacity for service in the army, they may consent to serve in the ranks on a bare pittance. Babu Surendra Nath Ray's proposed public fund to supplement the wages of Bengali soldiers can only be a temporary makeshift. A permanent arrangement will require the payment of salaries to Bengalis suitable to their social condition and education. If Bengalis are to be pacified and weaned from their anarchical proclivities, all colour distinctions in the service must be abolished. If these distinctions are to be kept up, we warn the authorities earnestly against enlisting Bengalis in the army. If they are prepared as far as possible to do away with those distinctions, let them also be prepared to pay Bengali soldiers remuneration equal to their education and fitness. That fitness they have already shown by service in the Ambulance Corps; and the authorities must be prepared to satisfy future demands by the Bengali for higher pay and status in the army.

CHARU MIHIR,  
Aug. 8th, 1916.

37. The *Charu Mihir* (Mymensingh) of the 8th August is glad that the agitation for the admission of Bengalis into the army has been successful. The paper hopes that

Bengali soldiers.

the Companies to be formed will be raised in no time.

SANJIVANI,  
Aug. 10th, 1916.

38. The *Sanjivani* (Calcutta) of the 10th August writes:—

*Ibid.*

The pay offered to the Bengali soldier is by no means tempting to him, for since he can easily earn Rs. 10 a month in his own province he will not care to serve in the army for Rs. 14 or Rs. 15 a month. It is only educated Bengalis who will now join the army for upholding the nation's glory. We all know the wonderful enthusiasm which Bengalis showed when, at the beginning of the war, it was rumoured that Bengalis might be taken into the army. Within a week a thousand respectable and educated young Bengalis offered to enlist, and they were all healthy and well-built and eager to enter the army not for money but to serve the British *Raj* and add to the glory of their nation. There is no lack of strong and well-built men among the lower classes in Bengal who can hold their own against any Sepoy; and two and a half lakhs of soldiers can easily be recruited from among them, to say nothing of two hundred and fifty. But such men will not care to leave their homes unless the fire of patriotism is kindled in them. Quite a large number of soldiers can, however, be recruited from among them if men like the Maharajas of Cooch Behar, Tippera and Burdwan and the zemindars of Narail exert themselves in the matter. Many soldiers can, in that case, be obtained from among the Kochs, Rajbansis, Manipuris, Goalas, Bagdis and Namasudras. Government will, for the present, take 250 Bengalis into the army. These young men will all come from the respectable and educated classes, and they will not care to accept money from Government for serving in the army. We, therefore, suggest that the expenses of the proposed Bengali company should be met by the people of Bengal. We request our leading men to call for recruits and we are confident that 250 men will be found in two days' time. We hope our young men will enlist in the proposed company and thus enhance the nation's glory.

HITAVADI,  
Aug. 11th, 1916.

39. The *Hitavadi* (Calcutta) of the 11th August heartily thanks Their Excellencies the Governor-General and Commander-in-Chief for having consented to enlist a

*Ibid.*

double company of Bengali infantry soldiers.



40. The *Darsak* (Calcutta) of the 11th August considers it a matter of great surprise and regret that a man of the Hon'ble Mr. Lyon's position and experience should have,

DARSAK,  
Aug. 11th, 1916.

in his speech on the occasion of the late Kristo Das Pal anniversary, said that the conduct of all Bengalis was suspicious, that the loyalty of all Bengalis was doubtful and that all Bengalis were lacking in judgment. Surely Mr. Lyon knows that such opinions coming from him are bound to deeply wound the feelings of the Bengalis, the vast majority of whom are perfectly loyal to the British Raj.

The Bengalis have always served Government with ability and distinction in the administration of the country in all its branches and have, for that reason, enjoyed the confidence of the rulers to the fullest extent. Neither under the Musalmans nor under the British have they ever been traitors to their masters. Since the establishment of British rule in India the British Government and British Sovereigns have always spoken most highly of the loyalty of the Bengalis. For what fault of theirs are they to be looked upon with suspicion now? Is the entire Bengali nation to be made responsible for the little unrest which has been caused by a few misdirected men? In spite of the existence of such unrest, His Imperial Majesty, Lord Hardinge and Lord Carmichael have praised the loyalty of the Bengalis. How is it then that Mr. Lyon suspects their loyalty? Or, does he really suspect their loyalty after having lived among them for such a long time? We think that he could not give adequate expression to his thoughts. If we could search his mind we might find lurking in it his faith in the loyalty of the Bengalis. So far as we know, Mr. Lyon loves the Bengalis. Most probably, therefore, he was, during his speech, so much carried away by his feeling on the subject of the prevailing anarchical unrest, that he gave utterance to what he did not really mean. This idea of ours is confirmed by his sympathetic and hopeful references to the future of India. Coming from him, these references will have the weight of an official announcement, filling the minds of all Indians with hope and joy.

41. The *Bangali* (Calcutta) of the 14th August supports the demand made in the Presidential address at the last annual meeting of the Marwari Association in Calcutta for special representation of the Marwari community in the Bengal Legislative Council.

BAN AIL,  
Aug. 14th, 1916.

42. Referring to the labours of the Indian Industrial Commission, the *Bangali* (Calcutta) of the 8th August asks if Government will not try to resuscitate the old industries of India which have been killed by Western competition.

BAN GALI,  
Aug. 8th, 1916.

43. The *Calcutta Samachar* (Calcutta) of the 10th August says:—  
We deplore the indifference of the Government of India to agriculture which is the lifeblood of India. We know very well that Indian peasants cannot reap the full benefit of their toils owing to foreign traders and the free trade policy pursued by the rulers. Though the people of India in general and the agriculturists in particular are partly responsible for the dire state they find themselves in yet we cannot exonerate Government wholly. The very fact that there is a total dearth of institutions for imparting agricultural education proves that Government has not paid proper attention to agriculture.

CALCUTTA SAMACHAR,  
Aug. 10th, 1916.

### III.—LEGISLATION.

44. The *Sadaqat* (Calcutta) of the 13th August, referring to the criticism levelled by the Anglo-Indian papers at the non-official victory on an educational resolution moved in the Bombay Legislative Council, says:—

SADAQAT,  
Aug. 13th, 1916.

How strange it is that whenever a victory is scored by the non-official members of a Council over the official majority, the Indians are threatened by the Anglo-Indian Press with untoward consequences. It is not in the power



of the Anglo-Indian Press to undo the Council reforms or they would have threatened to revoke the franchise.

# VI.—MISCELLANEOUS.

CHARU MIHIR,  
Aug. 8th. 1916.

45. The *Charu Mihir* (Mymensingh) of the 8th August writes :—

The war.

The root-cause of the war is the inordinate greed of the Western nations for wealth and power. Germany is under the influence of this greed more strongly than any other European country and hence she has been preparing herself for the great struggle for a very long time. In fact, at the beginning of the war, she was much better equipped than any of the allied Powers. European nations conquer new countries with the object of extending their commerce and making the peoples they conquer buy their merchandise at high prices. They care nothing for the development of manly virtues in the peoples they bring under their subjection and treat them only as the producers of raw materials for their (the Europeans') industries. This was Germany's sole object in starting the war, and it was to prevent her from pursuing this wicked end that England joined the great struggle.

NAYAK,  
Aug. 9th. 1916.

46. The *Nayak* (Calcutta) of the 9th August writes that the two belligerent groups of Powers are each resolved to bring

Two years of the war.

about the other's utter downfall as the only possible preliminary condition of peace. So long as this spirit exists, it is useless to look for an early end of the war. It is a fight between powerful Nations, who will not be content with anything short of their enemies' utter extinction. We are getting only one-sided accounts of the struggle, and even these are not full. From such meagre accounts as are actually received, the following conclusions may be drawn :—

- (1) The hopes with which the Germans entered upon this war have not been fulfilled. They expected by their immense preparations to thoroughly crush England, Russia and France. In spite of the large territorial acquisitions of Germany in this war, it is undeniable that France and Russia still remain unvanquished and decline to acknowledge defeat.
- (2) The British at the outset of the war were utterly unprepared for it, but since then they have achieved the marvellous feat of raising and equipping an army of 5 millions in two years. Undeterred by the numerous losses and harassments which they have been subjected to at the hands of the Germans the English continue steadfast in their resolve to win this war. This firmness of theirs is a certain augury of their ultimate success.
- (3) As for the French, practically their whole population has been, or is, engaged in the war. All civil avocations are discharged by women. Their losses in life have been terrible, but they prefer to ask for help in men from England, Russia and even French India to acknowledging defeat at the hands of Germany. Such praiseworthy determination is bound to achieve success ultimately.
- (4) Russia is unconquerable. It is Russia alone who possibly could withstand the staggering blows of Hindenburg and Mackensen. Her recently renewed activity is amazing and shows that she is not a nation likely to admit defeat.

The fact is, the English, the French and the Russians are resolved either to live as conquerors on earth or else to perish in the struggle to preserve their supremacy. Such a lofty resolve can never fail of accomplishment. Signs are already apparent that Germany's position is causing anxiety to her own people. Pressure is now being put by the Allies on both the German frontiers, and if it continues for a year or so more, Germany will find herself in a critical state. It seems, therefore, that the British will win this war, but



who can tell whether it will be a Pyrrhic victory? We must pray for victory and proclaim the success of the British. As for the future, God alone knows what it will be.

47. The *Dainik Bharat Mitra* (Calcutta) of the 13th August says :—

DAINIK BHARAT  
MITRA,  
Aug. 13th, 1916.

The progress of the war. The third year of the war has commenced on an auspicious day for the Allies, because no news about their retreat comes from any quarter, but on the contrary they are progressing all round. If this be the case on all the fronts it will become clear that at the present moment the English, the French, and the Italians are fighting on a common preconcerted plan. The Allies are not now allowing the enemy to take breath. Germany is unable to decide where her offensive will commence.

48. The *Dainik Basumati* (Calcutta) of the 9th August thinks that the

DAINIK BASUMATI  
Aug. 9th, 1916.

visit of the Kaiser and German Generals to the Russian front has checked the advance of the Russians throughout the front, namely south of Brody, in the Carpathians and towards Kovel. Russian *communiqués* speak of an advance along the Stokhod, but do not state the extent of territory occupied as a result of such advance. South of Brody the Russians are said to be pursuing the Austrians, but it is not said how far they have been pursued. The Secretary of State's *communiqué* says that heavy fighting is going on 20 miles east of Kovel. Have the Russians then receded a little? They have, however, occupied a few hills 48 miles east of Kovel. The situation on the whole indicates a little change.

49. The *Dainik Basumati* (Calcutta) of the 14th August says that the

DAINIK BASUMATI  
Aug. 14th, 1916.

Egypt. fighting in Egypt took an unexpectedly severe form, and although the Turks are now retreating, the resistance they are still offering from entrenched positions and with howitzers is somewhat alarming.

50. The *Nayak* (Calcutta) of the 8th August writes :—

NAYAK.  
Aug. 8th, 1916.

"Why is it so?" As Brahmins we must say that, excepting that in certain matters Brahmins are not treated by the English as they ought to be, they are very happy to be under British rule. What those contentious matters are we shall explain plainly in this article; for in these days of "Babudom" and Surendra-Bhupendra controversy it is necessary that the *Nayak*, as the organ of the Brahmin community, should speak out. As we plainly said at the recent meeting at the Calcutta University Institute which was attended by the three Hon'ble Members of the Bengal Executive Council, the root-cause of the present Babuism, revolutionary propaganda, social chaos, unrest and discontent is the system of education which the English have introduced into this country. We have no doubt but that this education is responsible for the thefts, dacoities and assassinations of the present day. During Musalman rule, when the caste system was in full force, the foreign Moghul rulers could easily govern the country by keeping the leaders of every community under proper control. For in those days the leaders of every community used to exercise great influence over their followers. English education has, however, destroyed all this and brought about an upheaval in our society. In the old times it was only the members of the lowest classes who used to be thieves and dacoits, for such men were outside the pale of society. Of course high-caste people used to be implicated in such crimes now and then, but they used to be considered as renegades from Hinduism. English education has upset all that, the Penal Code has now taken the place of the code of religion, and our people are now anxious only to keep themselves out of the clutches of the Penal Code. The result is that hypocrisy and deceit have become very prevalent in society. Though the Penal Code has taken the place of the *Shastras*, the English fail to mix with the Hindus on such intimate terms as would make that Code universally respected among them (the Hindus). Our Musalman rulers used to live among us and know us intimately. They did not destroy our society. The Evidence Act, which the English have introduced in our country, has been responsible for much hypocrisy, deceit and perjury—perhaps in a greater degree than anything else. This Act has undermined our society and religion, but has given us nothing in return. The system of education which the English have introduced is as iconoclastic as their laws. In fact, it was



to destroy Hindu society that Macaulay introduced this education in our country. But while he has destroyed much he has not constructed anything. He ought to have known that an ancient people like the Hindus could not possibly be satisfied with iconoclasm; they must have something positive as well. The English have not been able to give them the latter, and hence Bengali youths have become revolutionists. Just as prickly weeds grow on old ruins, revolutionism has grown on the *débris* of Hinduism. Then, again, the big hostels where our boys have to lodge in are a great source of mischief, both from the Hindu point of view as well as that of the "*Divide-et-impera*" policy of the English. This hostel life is undermining the caste system and making the members of the lower castes lose all respect for Brahmins. If the modern Bengali youth will not bow to the Brahmin he will not *salaam* the Englishman either and thrash a Professor like Mr. Oaten. Young men who do not respect their parents cannot be expected to respect their English rulers. Besides, these hostels are resorted to by young men from various provinces and of different stations in life. The result is that these young men form a community of their own. In fact, these hostels are hotbeds of revolutionism. There are in Calcutta nearly 12,000 students who are getting high education; and the foul current of revolutionism is silently polluting their minds. Unless the whole system of college education is changed the mischief will not be remedied. The English have lighted the torch at both ends and hence have to burn their hands. They teach our boys Huxley, Mill, Bacon, Spencer, Burke and Bain; they speak to them of fraternity, equality and liberality, and yet make them feel wherever they may go that there is a great difference between the white and the black. This difference between their professions and their practice creates among the entire English-educated Indian community a feeling of antipathy against the English. And this antipathy is intensified by our Press and our agitators and by Surendra Nath's "constitutional agitation." If our people had any faith in our religion all this would not have taken place. The English have destroyed the safeguards against revolutionism and have, moreover, done much to fan the fire. Why should they now blame the Bengalis? We ask the Hon'ble Mr. Lyon, who, we know, reads the *Nayak* regularly, to consider carefully what we have said.

RAJENDRA CHANDRA SASTRI,

*Bengali Translator to Government.*

BENGALI TRANSLATOR'S OFFICE,

*The 19th August 1916.*



REPORT (PART II)

ON

INDIAN-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 19th August 1916.

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CONFIDENTIAL

CONFIDENTIAL

REPORT (PART II)

# INDIAN-OWNED ENGLISH NEWSPAPERS IN BENGAL

Week ending Saturday, 19th August 1916.

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# **LIST OF INDIAN-OWNED ENGLISH NEWSPAPERS AND PERIODICALS RECEIVED AND DEALT WITH BY THE BENGAL INTELLIGENCE BRANCH.**

**[As it stood on 1st January 1916.]**

NOTE.—(N.)—Newspapers. (P.)—Periodical magazines. Papers shown in bold type deal with politics.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	<b>"Amrita Bazar Patrika." (N.)</b>	Calcutta	Daily	Mati Lal Ghosh, Hindu Kayastha, age about 62, and Pijus Kanti Ghosh, a cousin of Mati Lal.	1,400
2	"Ananda Mohan College Magazine." (P.)	Mymensingh	Monthly	Kumud Bandhu Chakrabarti, of Jessore, Brahmin.	300
3	<b>"Bengalee" (N)</b>	Calcutta	Daily	Surendra Nath Banarji, Brahmin, age 70.	5,000
4	"Bulletin of the Calcutta Mathematical Society" (P.)	Ditto	Quarterly	Phanindra Lal Ganguli, Brahmin, age about 36.	400
5	"Calcutta Journal of Medicine" (The). (P.)	Ditto	Monthly	Dr. A. L. Sarkar, L.M.S., Satgope, age about 44.	100
6	"Calcutta Law Journal" (The).	Ditto	Fortnightly	Hara Prasad Chatterji, Hindu Kayastha, and Jnanendra Nath Basu, Hindu Brahmin, vakils.	2,000
7	"Calcutta Medical Journal" (The). (P.)	Ditto	Monthly	Dr. Purna Chandra Nandi, Native Christian, age about 51.	540
8	"Calcutta University Magazine." (P.)	Ditto	Do.	Dewan Bahadur Dr. Hira Lal Basu, Kayastha, age about 41.	300
9	"Calcutta Weekly Notes"	Ditto	Weekly	Jogesh Chandra Chaudhuri, Barrister-at-Law, Hindu Brahmin, age about 42.	1,700
10	"Collegian"	Ditto	Fortnightly	Nripendra Nath De, Kayastha, age 39	1,000
11	"Current Indian Cases." (P.)	Ditto	Monthly	Manindra Nath Mitra, Hindu Kayastha, age 39.	1,000
12	<b>"East" (N)</b>	Dacca	Weekly	Mohim Ch. Sen, age 63	200
13	"Food and Drugs"	Calcutta	Quarterly	Dr. Kartik Ch. Basu, M.B., Kayastha, age 58.	650
14	"Gardener's Magazine" (P.)	Ditto	Monthly	Bhuban Mohan Ray, Hindu Kalbarta, age 58.	300
15	<b>"Hablul Matia"</b> (English edition). (N.)	Ditto	Weekly	Gyan Ch. Ray, Hindu Baidya, age 47	1,000
16	"Health and Happiness" (P.)	Ditto	Monthly	Kartik Ch. Basu, Kayastha, age 47	500
17	<b>"Herald" (N)</b>	Dacca	Daily	Priya Nath Sen, Hindu Baidya, age about 31.	2,000
18	<b>"Hindeo Patriot" (N.)</b>	Calcutta	Weekly	Sarat Ch. Ray, Kayastha, age 48	2,000
19	"Hindu Review." (P)	Ditto	Monthly	Bipin Ch. Pal, Hindu Teli, age 51	900
20	"Hindu Spiritual Magazine." (P.)	Ditto	Do.	Mati Lal Ghosh, Kayastha, age 50, and Pijus Kanti Ghosh.	400
21	"Indian Case Notes" (P)	Ditto	Do.	Manindra Nath Mitra, Hindu Kayastha, age 39.	1,000 Suspended.)
22	"Indian Cycle and Motor Journal." (P.)	Ditto	Do.	Sudhir Kumar S. S., B.A., Hindu Baidya, age about 28.	200
23	<b>"Indian Empire" (N)</b>	Ditto	Weekly	Kishor Mohan Banarji, Hindu Brahmin, age 36.	2,000



No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
24	"Indian Express" (P) ...	Calcutta ...	Monthly ...	Purna Ch. Basu, Hindu Kayastha, age 52.	100 to 250
25	"Indian Homœopathic Reporter." (N.)	Ditto ...	Weekly ...	Dr. Sarat Ch. Ghosh, Hindu Kayastha, age 47.	500 Discontinued for the present.
26	"Indian Homœopathic Review." (N.)	Ditto ...	Do. ...	P. Mazumdar and J. N. Mazumdar, M.D.	200
27	"Indian Medical Record" (The). (P.)	Ditto ...	Monthly ...	Kaviraj Anukul Chandra Bisarad, Hindu Brahmin, age 39, and Committee.	800
28	"Indian Messenger" (N)	Ditto ...	Weekly ...	Pratul Ch. Som, Brahmo, age 53 ...	500
29	"Indian Mirror" (N)	Ditto ...	Daily ...	Satyendra Nath Sen, Hindu Baidya, age 37.	500
30	"Indian Royal Chronicle" (P.)	Ditto ...	Monthly ...	Shamlal De, Hindu Subranabanik, age 48	Unknown.
31	"Indian World" (The) (N.)	Ditto ...	Weekly ...	Prithvis Ch. Ray, Hindu Kayastha, age 41.	500 to 1,000 (Suspended.)
32	"Industry" (P) ...	Ditto ...	Monthly ...	Kishori Mohan Banarji, Hindu Brahmin, age 37.	1,600
33	"Journal of the Moslem Institute." (P.)	Ditto ...	Quarterly ...	A. H. Harley, Principal of the Calcutta Madrasa.	300
34	"Journal of the Moslem Law College Hostel." (P.)	Ditto ...	Monthly ...	Saiyid Mazid Baksh ....	100
35	"Legal Miscellany and Review." (P.)	Ditto ...	Do. ...	Rai Bahadur Mohim Chandra Sarkar, Hindu Kayastha, age about 67.	750
36	"Modern Review" (P.)	Ditto ...	Do. ...	Rama Nanda Chatarji, Brahmo, age 61 ...	2,000
37	"M. S. Journal" (P) ...	Ditto ...	Do. ...	Dr. Sarat Kumar Mallik, Brahmo, age about 43.	200
38	"Mussalman" (N) ...	Ditto ...	Weekly ...	M. Rahman, Muhammadan, age 35 ...	1,400
39	"National Magazine" (P)	Ditto ...	Monthly ...	Kali Prasanna De, Hindu Kayastha, age 68.	500
40	"Presidency College Magazine." (P.)	Ditto ...	Do. ...	Jagadish Chandra Chakrabarti, Hindu Brahmin, age about 26.	1,000
41	"Regeneration" (P) ...	Ditto ...	Do. ...	Abinash Ch. Ray, Brahmo, age 37 ...	200
42	"Reis and Rayyet." (N.)	Ditto ...	Weekly ...	Jogesh Ch. Datta, age 65 ...	350
43	"Student" (P) ...	Ditto ...	Monthly ...	Jitendra Lal Banarji, Hindu Brahmin, age about 43.	100
44	"Telegraph" (N) ...	Ditto ...	Weekly ...	Satyendra Kumar Basu, Hindu Kayastha, age 33.	2,500
45	"University Magazine" (P.)	Ditto ...	Monthly ...	Dewan Bahadur Hira Lal Basu, age about 41.	500
46	"World and the New Dispensation." (N.)	Ditto ...	Weekly ...	Mohim Ch. Sen and Khettra Mohan Datta, age 62, both Brahmos.	400
47	"World's Messenger" (P)	Ditto ...	Monthly ...	Sundari Kakhya Ray, Hindu Mahisya, age 29.	400



## II.—HOME ADMINISTRATION.

## (a)—Police.

471. The *Telegraph* writes :—The Government of Bengal places before the public a gruesome story of anarchy and crime in its resolution on the report on the police administration of Calcutta for the year 1915. The narrative is sufficient to make one shudder with horror and detestation. The tale is nevertheless incomplete, inasmuch as several other incidents of a like nature occurred within the six months that elapsed between the close of the year 1915 and the current month. That the situation is grave and that the constant recurrence of these crimes is detrimental to the cause of good government, no one can deny. It is an axiomatic truth that the administration of a country is impossible when it is hampered at every step by anarchical crimes, the more so as the situation makes it difficult for the Government to carry on the administration in accordance with the basic principle of justice tempered with mercy. It requires without doubt superhuman patience to keep one's head cool amidst these irritating circumstances, but it speaks volumes in favour of those who are at the helm of affairs that they are not carried away by their emotions which might be set boiling by the white heat of insinuations and innuendoes thrown out by a section of the Anglo-Indian Press. The Government has been laid under the painful necessity of forging and using strong measures in order to cope with the deplorable situation. It is no wonder therefore that arrests and internments of suspects have become the order of the day. Anarchy is a disease, a dangerous cancer which has got its grip on the body politic, and it is imperative to eradicate it; but that does not mean that the whole body should suffer for the diseased limb. No one can object to these strong measures if they are taken to bring the guilty to book. The victims of anarchy are mostly Bengalis. It is Bengali police officers who are assassinated, and it is Bengali householders and bankers who are robbed, so it might safely be argued that they are just as eager as their critics are to stamp out these crimes.

TELEGRAPH.  
5th Aug. 1916.

## (h)—General.

472. Referring to a recent speech by the Hon'ble Mr. Lyon, the *Bengalee* remarks :—Mr. Lyon was speaking of the anarchists and he was fully entitled to use the strongest language of denunciation. Was he, however, justified in saying that "Bengal is suspect, her loyalty is distrusted, her judgment is found wanting"? An Anglo-Indian paper or an irresponsible person may use such language, but surely not a high official who stands next to the head of the Government. How can the whole country or an entire province become suspect because of a handful of anarchists among the people?

BENGALÉE,  
10th Aug. 1916.

473. The *Amrita Bazar Patrika* writes :—It is amusing to see how the Anglo-Indian papers—the *Empire*, the *Statesman* and the *Indian Daily News*—have attacked the *Patrika* because it said that the proposed Bengali regiment would prove a failure if better pay and terms were not offered to the would-be Bengali soldiers. Are not Eurasians statutory Indians? On what principle of justice and fairness can they claim the pay and prospects of European soldiers while the same privilege is denied to pure Indians? The experiment has been tried in the case of the Punjabi Christians who, on the whole, are not a fighting class. They have been given their own commissioned officers. Will this concession be made to the Bengali recruits? Is the pay of an ordinary sepoy given to the Indian Christian soldier? The journal desires information on this point. The Government cannot show special favour to Eurasians and Indian Christians without doing gross injustice to the non-Christian population in India.

AMRITA BAZAR  
PATRIKA,  
11th Aug. 1916.



AMRITA BAZAR  
PATRIKA.  
12th Aug. 1916.

474. The *Amrita Bazar Patrika* writes:—The Indian sepoy is recruited from classes in the Punjab and other provinces, who are more or less in a starving condition. They are fine men physically and morally,

The proposed double company of Bengalis.

but they are illiterate. As such, it is difficult for them to earn even a pittance to maintain themselves and their families. As agriculturists they have poor prospects. They are, however, good fighters, and they love fighting, hence the petty sum of Rs. 12 or Rs. 13 per mensem attracts them to the Army. Now that the cost of living is so high, many of them refuse to enlist for this pay; and consequently recruiting among the fighting races in India during the present war has not been very satisfactory. It is absurd to suppose that the pay given to the sepoy will attract any class of people in Bengal; for even a menial servant here earns Rs. 10 to Rs. 12 per month. This is the real truth and there is no good in hiding it. The other point is, the recruits are expected only from the educated classes. Their needs are greater than those who are in less favoured circumstances. How would it be possible for them to maintain themselves and their families with a monthly income of Rs. 15 at the most? There would have been some attraction for them if they had the privilege of entering the commissioned ranks. Then the question arises as to why a distinction should be made between Eurasians and pure Indians. In civil appointments they are on the same level: why should Eurasians have preferential treatment in the military service? This is a question of principle. It is very well-known that repeated demands by Eurasians for special treatment in the Indian Army were refused. On what principle of justice and fairness can the privileges granted to Eurasians be denied to educated Indians when their political status is the same? How can the latter accept the terms offered by the Government without admitting and perpetuating their racial inferiority? The example of France is before the world. Not only has the French Government offered French citizenship to their Hindu subjects in return for their military services, but also liberal terms to those who have enlisted. The English rulers are not less enlightened and generous than their great ally. Why should they not then follow in her wake? It is manifestly unfair that while Indian soldiers will suffer the same hardships and run the same risks as their European and Eurasian comrades in the field, they will not get the same pay. The journal remarks that in spite of the favourable terms offered to Eurasians, they are not enlisting with that alacrity which was expected of them. If such is the case with them, who can blame the educated Bengalis if they do not enlist on the same terms as the sepoys and with no prospect of entering the commissioned ranks? Many offers have been received from young men of good physique, belonging to respectable families, and who do not care for money or comfort, but are fired with the patriotic ambition of proving to their enemies that Bengalis can fight for their country and King-Emperor. Let them go, however, as honorary volunteers like the members of the Bengal Ambulance Corps and not with sepoy's pay.

BENGALUR.  
13th Aug. 1916.

475. The *Bengalee* writes:—The permission to form a double company of Bengalis is a concession that the country greatly appreciates. The journal wishes it had come

*Ibid.*

earlier amid the first outburst of enthusiasm that marked the declaration of war. Are the recruits to come from the respectable classes, or from those from whom the common soldiers in other parts of India are drawn? It is the educated community who have been insistent in this demand which has at last been granted. They wanted a military career for their young men; they wanted an opening that would satisfy the courage and spirit of enterprise, evidences of which they find on all sides among their young men, and of which the noblest manifestation was seen in the splendid service rendered in connection with the Burdwan relief works. The recruitment for the double company must, therefore, be from among the *bhadralok* class.

AMRITA BAZAR  
PATRIKA.  
14th Aug. 1916.

476. The *Amrita Bazar Patrika* writes:—The 11-rupee sepoy, after meeting all necessary expenses, can save only Rs. 3 per month for the maintenance of his family. It

*Ibi.*

is incomprehensible how he can subsist on this pittance; for, as Babu Surendra Nath Ray points out, an educated Bengali cannot manage without at least Rs. 20 to Rs. 25 per month. It is physically impossible for a respectable

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middle-class Bengali, however eager he may be, to enter the army on the pay given to the Indian sepoy. This is the stern fact which has to be faced. The racial superiority of the Eurasians—nay, of the Indian Christians—will have to be acknowledged by accepting the sepoy's pay. Such a suicidal step must be avoided at any cost. If the proposed double company is not sent to the front, not only will so much money be thrown away, but the real object for which the Bengalis are so anxious, namely, to prove that they can fight like other races, will not be gained. Judging from the successes of the Allies, the war is likely to end in a few months. One should not demand higher pay than another for doing the same work on account of his colour, caste or respectability. A European private is paid eight or nine times more than the Indian sepoy, though the highest military authorities testify that the Sikh, the Gurkha, the Panday and the Chobey have not fought less bravely than Tommy Atkins in the present titanic war. The Eurasian, like the Bengali, has always been held in contempt for his non-fighting qualities, and yet he has been given all the rights and privileges of the British soldier. Even the Indian Christians of the Punjab, though not belonging to the military class, have been given preferential treatment. Under these circumstances, what is to be done? The *Punjabee* suggests the remedy. It is to "improve the position of Indian soldiers generally and offer the same opportunity to the more educated and qualified among them that is given to European soldiers of like education and calibre." This is exactly what the whole country has been demanding through the Congress during the last 30 years. Will not those Bengalis who accept the terms offered by the Government hopelessly stultify the Congress? For how can its promoters demand admission to the commissioned ranks and other higher military privileges for educated Indians if they are satisfied with the sepoy's pay and prospects? A more suicidal step cannot be conceived.

477. The *Amrita Bazar Patrika* writes:—The distress in various parts of the province for want of rain, as also an excess of it in some, is becoming more acute. The journal therefore thinks it is time the responsible rulers shook off their lethargy and indifference and rose to the necessities of the hour, on the principle that prevention is better than cure. When famine overtakes the land Government does all in its power to fight the demon; but the journal believes that if its executive officers could overcome the habit of minimising the danger when it first appears, it would be spared the load of responsibility that eventually falls on its shoulders.

AMRITA BAZAR  
PATRIKA,  
19th Aug. 1916.

478. The *Amrita Bazar Patrika* remarks:—The result of the trial of Mr. Tilak does not surprise one. The definition of "sedition" is now so vague and elastic that almost any expression criticising the conduct of the authorities may be construed as such and the party using it punished. The Magistrate is quite right when he says that Mr. Tilak is fortunate in not having been put on his trial under section 124 A, in which case there would have been every possibility of his being transported again for six years or more.

AMRITA BAZAR  
PATRIKA,  
14th Aug. 1916.

479. Commenting on the judgment in Mr. Tilak's case, the *Bengalee* writes that, according to the Magistrate, British rule means the bureaucracy, and the members of the bureaucracy, and in criticising them, British rule is criticised. Journalists, beware of the new doctrine! One more restriction is sought to be added to the freedom of the Press. No one can criticise the public acts of an official without creating hatred or contempt. Then, again, the Magistrate says that a person is not "to attack the whole system of government." How is reform possible unless the weak and faulty points in the system are referred to and dwelt upon? Mr. Tilak's speeches were an attack upon the bureaucracy, of which the trying Magistrate is a member. The attack was necessary, to show that the bureaucracy had failed and that Home Rule was necessary. To speak on Home Rule without pointing out the defects of the existing system of administration is impossible, for the argument is that Home Rule would introduce a better and more efficient system of administration by giving the people a substantial share in it, while the moral gain would be incalculable. Besides, the people would be happier and more contented if they were permitted to control their own internal affairs.

BENGALIEE,  
16th Aug. 1916.



## III.—LEGISLATION.

AMRITA BAZAR  
PATRIKA.  
10th Aug. 1936.

480. The *Amrita Bazar Patrika* writes:—The sedition law (section 124 A, of the Indian Penal Code) has thrice undergone amendment, but two important expressions have always been retained, namely, "disaffection" and "Government established by law."

Sedition law.

The word "disaffection" was defined by an explanation, which stated that it was not disaffection if the intention of the writer or the speaker was not to disobey the authority of "Government" and produce violence or disturbance. Briefly, nothing short of direct incitement to disorder and violence was sedition. It was also provided in the explanation that journalists and public speakers had the privilege of criticising the measures, policy, etc., of "Government" as strongly as possible. When the draft Penal Code of Lord Macaulay was passed into law in 1860, section 113 was somehow dropped. Ten years later, however, it was incorporated as section 124 A, with some important alterations, by Sir James Stephen. He substituted "transportation" for "banishment," and took away the word "simple," inserting only "imprisonment" in the place of "simple imprisonment." The effect of these changes was disastrous. If Lord Macaulay's draft had been adopted in its entirety by Sir James Stephen, the writer or the speaker convicted of sedition under section 124 A would have been punished with "banishment" and not "transportation," or with "simple" and not "rigorous" imprisonment. It is scarcely necessary to point out that "banishment" in those days (1837) meant either the deportation of undesirable Europeans to the countries whence they had come, or the deportation of Indians beyond the territories of the East India Company to those of the Indian Princes. The Law Commissioners in 1837 recommended only five years' banishment or three years' "simple" imprisonment for sedition. In 1898, when the section was amended for the third time, Mr. Chalmers, the then Legal Member, also made some important alterations—all in the direction of retrogression. In addition to "disaffection," he introduced two other words in section 124 A, namely, "contempt" and "hatred." These words were, moreover, left undefined by him. Such being the situation, it is now to be seen whether those who have hitherto been convicted of, and punished for, sedition, have been rightly convicted and punished, that is to say, for bringing Government into contempt or exciting disaffection towards it, or only disapproving of its measures, policy, etc.

AMRITA BAZAR  
PATRIKA,  
11th Aug. 1916.

481. The *Amrita Bazar Patrika* writes:—In the definition of the word

Contempt of "Government established by law."

"Government" in section 17 of the Code, there is nothing to prohibit contempt or hatred or disaffection to any particular executive act or measure, so long as there is no hatred or contempt towards the person or persons holding the office of a ruler as explained in section 17, that is, so long as there is no contempt or hatred to any provincial Governor or Chief Commissioner as such. As in the case of a court of law, while one may not indulge in contemptuous or hatred-exciting language towards the presiding Judge, one can freely criticise his proceedings and judgment, so in the case of an executive ruler, such language towards him as might bring his office into contempt or hatred cannot be attempted, though one might criticise his acts and measures. In either case it is the dignity and respectability of the office which is sought to be protected, and not the acts and proceedings of the office-holder. If a person excites people to regard a provincial ruler as a cruel tyrant and disobey his authority, he is liable to prosecution under the section, for he thereby brings his office into contempt or hatred. If, however, he indulges in a violent denunciation of any particular act or measure of the ruler, he commits no offence, protected as he is by the explanation to the section. Similarly, one does not commit an offence by condemning any policy or institution, any law or the constitution of the Government.

AMRITA BAZAR  
PATRIKA,  
16th Aug. 1916.

482. The *Amrita Bazar Patrika* writes:—The conviction of Mr. Tilak

Analysis of section 108 of the Criminal Procedure Code.

under section 108, Criminal Procedure Code, proves conclusively that it is an unerring weapon in the hands of the executive for punishing a disagreeable public man in the country. The people have no adequate conception of the monstrous nature of this repressive measure. The Magistrate is



empowered to punish not only one who disseminates, but one who attempts or abets the dissemination of seditious matter. Who is to decide whether the matter is seditious or not? Why, the same Magistrate! Who is to decide whether any prosecution should be instituted under the section or not? Well, the same Magistrate again! Therefore, the District or the Presidency Magistrate is the originator, the prosecutor and the Judge! It is true that no person can be charged under the section without the sanction of the Government. This safeguard, however, has very little value. One has simply to inform a District Magistrate or a Presidency Magistrate that there is a man within his jurisdiction who talks sedition, and the officer will be justified under the law in prosecuting and punishing him. The informant of the Magistrate might be anybody, from a detective to a beggar in the street, and the Magistrate will be quite within his powers to proceed upon the information supplied to him. Under the section it is not merely a journalist or a public speaker who is in danger of being pounced upon by the executive, but every educated Indian who takes interest in the political welfare of his country. Either the people of this country must cease meddling with politics or render themselves liable to be dragged before a Magistrate and bound down in heavy securities. The journal draws attention to sub-section (c) of section 108. This part of the clause is, so to speak, even more dangerous than sub-section (a), which deals with seditious matter. Almost every officer is a Judge except the policemen, and whoever speaks against a Magistrate or a Collector may be punished as a *budmash*! Of course, it must be criminal intimidation or defamation under the Penal Code, but as it is the Magistrate who will decide, and as there is no appeal against his order, it is not necessary that the criminal intimidation or the defamation, with which a person is charged, should exactly amount to what is laid down in the Code. Is there any country in the world where such a law prevails? Why should the Indians, who are so loyal and law abiding, be singled out and subjected to this cruel measure? Why should this disability be reserved for them alone?

483. The *Amrita Bazar Patrika* writes:—The application and operation of the Defence of India Act has of late been so wide and indiscriminate that it is natural that it should cause a panic in the community, for no one can feel quite secure from falling into its meshes. It is perhaps not known that it is not the Defence of India Act alone that is at work, for Regulation III of 1818 has also been brought into play. Babu Manoranjan Gupta, B.A., an inhabitant of Adhuna in Bakarganj district, has been arrested under the Regulation and is at present in the Alipur Jail for an offence only known to the C. I. D.

AMRITA BAZAR  
PATRIKA,  
15th Aug. 1916.

F. P. McKINTY,  
*Special Assistant.*

13, ELYSIUM ROW,  
CALCUTTA,  
*The 19th August 1916.*



CON

A.S.